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AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Vital Values of the Gurukula Ideal—T. L. Vaswani.

Vedic Physician, His Mental and Moral Equipment —Dr. Radha Krishna B.Sc., M. B., B. S.

Hindi Literature and Tulsi's Ramayana—Raj Bahadur Lamgora M. A., L. L. B.

Full contents inside cover.

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GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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VITAL VALUES OF THE GURUKULA IDEAL.*

I am happy to be with you on this occasion. It is the first Convocation of the Gurukula University on the New Site. And in inviting me to give the Convocation Address, you have done me an honour for which I am deeply grateful.

Creation of a new nation.

The Gurukula is one of the greatest gifts of modern India to Education. The Gurukula idea was first clearly conceived in our days by Rishi Dayananda. My homage to him! A *bala brahma-*

* Being Convocation Address delivered by T. L. Vaswani on Sunday the 8th of April, 1928.

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chari, a spiritual son of the ancient Rishis, he was more than a 'reformer,' he was *tapasvi*, a Yogi. His intellect—how keen! Dayananda's other name, methinks, was Vidyananda. He rejoiced in Vidya. His heart,—how full of love for India! He was eager to see her re-arise in the strength of the Ancient Wisdom to teach again the nations of East and West. The son of a wealthy merchant, he became a *fakir* for the sake of India. He realised that ignorance was the root of all evils. Had not ignorance—educated ignorance, if you will,—produced mental slavery of modern India? Political freedom is outer expression of the inner freedom of mind and heart; and the truth is being realised that education is an essential factor in the creation of a new nation. Rishi Dayananda dreamt the dream of an India becoming great again through the power of an Education inspired by the ideals which made India great and vital in the long ago. This dream of Rishi Dayananda was turned into a deed by Swami Shraddhananda. Homage to him, the great builder of this Gurukula! I love to think of him as a nation-builder. The most influential factor in nation-building is education. Its aims and inspirations and ideals must express, not suppress, the genius of the nation.

Imitation is Emasculation.

Current education in this country is a transplanted system. It is an imitation,—a bad imitation. And imitation is emasculation. In a period of India's low vitality was the current system imposed upon her. It had its origin in France in the days of Napoleon; it was imposed on India by England, it was essentially bureaucratic, aiming at 'efficiency' of a foreign Government, not setting free the powers of the people. The object was to "train" cheap clerks and little officials to help the British administration. Here then is the tragedy of the present system, it is not organic. It is cut off from the soul of the people. It is distinguishing; it separates the mind from race-memories. Truly has Sri Krishna declared in the Gita:—"From the breaking of memory results wreck of understanding, and from wreck of understanding a man is lost."

This Gurukula stands as a shining witness to some of the great race-memories of this ancient gifted land. Therefore is this Guru-

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kula destined, I believe, to play a significant part in the evolution of a new Indian Renaissance which is essential to the rebuilding of a new Indian nation. For never let it be forgotten that a nation is a psychic entity and is brought into being by ideas and ideals transmitted by the race-consciousness and the environment. They are true architects of a nation.

Witness of the Gurukula.

There are certain features of the Gurukula University which impress me much as having vital value for India and the World.

(1) The Gurukula pleads for a new study of the ancient Aryan Culture. The Renaissance of Greek and Roman Cultures blended with the Culture of the early Christian Church laid the foundation of modern civilisation in Europe. This civilisation lies exhausted today. "There are," wrote Romain Rolland, "a certain number of us in Europe for whom the civilisation of Europe no longer suffices." And another great thinker, one of the very greatest thinkers of the West,—Count Keyserling wrote :—"Europe does not stimulate me any longer." A new renaissance of Samskrit-Buddhist-Arabian cultures, blended with the new scientific consciousness of the age will, I believe, help in enlarging the basis of modern life and building a new civilisation for which the world is waiting,—a civilisation of synthesis and brotherliness and broad humanism. In current education some experiences of the West in the domain of literature, history, economics and politics are sought to be super-imposed on the Indian student without any idea of relating them to his own experiences. It is forgotten that Experience is the Rule in Education, as in other spheres of life. The Gurukula type emphasises India's own experience, Indian Ideals, Indian Traditions. Tradition has a narrowing influence when it is the ally of prejudice and superstition. But Tradition is a stimulus and inspiration when it expresses a great Ideal and indicates great achievements of a great people. I believe in educative value of India's Traditions. From them current education isolates the student. He must be linked with the Living Past and a memory awakened within him of the Heroes and Sages of this ancient gifted Nation.

(2) The Gurukula stands for a vitalising ideal in education. Current education moves in an atmosphere of repression. The Guru-

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kula aims at blending freedom with discipline. Between the two there is an intimate connection. Disciplined liberty grows out of sympathy and trust. These were given by the Gurus to students in the Ashramas of old. These the Gurus of this Gurukula give to their pupils, thus setting a noble example to so many of the teachers in modern India who in the name of 'discipline' deny sympathy and trust to the students and so make education a machine and schools no better than prison-houses. In the Gurukula students live together as the Guru's family. Education is fellowship. This truth is emphasised by the Gurukula. In the Veda we read that the Guru is one who takes his pupil "into his womb"! A pregnant thought this! The teacher is not a task-master. The teacher is he who guards and guides his pupil with the wisdom and love of the father-mother-consciousness. The teacher is not merely an instructor, the teacher is essentially an inspirer. The Gurukula does not split up life into artificial sections. The Gurukula takes charge of the whole life of the student—of his whole endowment and evolution; physical, intellectual, moral, æsthetic, spiritual. The Gurukula is a wonderful attempt at uniting the school and home.

(3) The Gurukula makes Hindi the language of instruction. The current system of education which makes English the medium is, to say the least, unpsychological. The right educational principle, as I understand it, is to proceed from the known to the unknown. Far be it from me to decry the English language. The language of Milton and Shakespeare, of Shelley and Bernard Shaw, of Bacon and Burke, is rich in treasures of thought and experience. The English language links us with the world. The English language brings us in touch with modern science and the political, social, and cultural life of the west. But all these advantages may be secured without making English the medium of instruction. Study English as a second language, but do not surrender the supremacy of Hindi as Arya Bhasha. The determination of the Gurukula to make Hindi the medium of instruction is destined, I believe, to bring about a mighty revolution in Indian education and Indian life. When the Germans sat heavy on the life of Poland, they realised that one of the ways to denationalise Poland was to make German the medium of instruction in Polish-schools. So the Polish language was ostracised

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and Polish boys were beaten and wounded by savage school masters for reciting prayers in Polish. Language is intimately connected with the thought and life of a people. Make a foreign language the language of instruction and you paralyse the very thought-processes of the conscious and sub-conscious; you encourage imitation of alien ideas and customs which make for the mental and moral passivity of people. Not without reason did the ministry in the Free Irish State make Gaelic the Vernacular of Ireland. And leaders of the New Jewish Renaissance regard it essential to make the Hebrew language the language of instruction in elementary, secondary and high schools,—as having cultural and spiritual value.

(4) The Gurukula emphasizes the value of Brahmacharya. It is the soul of Hindu civilization. The dominating civilizations suffer from luxury-loving materialism, from *bhoga*. Hindu culture recognises the truth that self-restraint is an important principle of a truly dynamic, progressive civilization. Very suggestive, to my mind, is the meaning of the ancient word, Brhamacharya. Many of the ancient Samskrit words are wonderfully beautiful and open up, to my mind, vistas of thought and experience. Look into the root meaning of the word Brahmacharya. Brahmacharya! moving with Brahma! Now Brahma is radically connected with the word "to grow". Brahma is the Spirit of growth, the Spirit of evolution. May I not say Brahma is the Creative Spirit of Shakti? A fragment of that Eternal Shakti is in you, Youngmen! Do you co-operate with it? Or do you dissipate it in *bhoga*? Waste it in pursuits of pleasure and selfish ends? The basis atonce of culture and character is Brahmacharya. It is the basis, also, of nation-building; for it is the secret of 'Shakti'. Brahmacharya does more for health than all the drugs of doctors. Purity builds up powers of manhood. The soul of Hindu Society and Hindu Civilization was Brahmacharya. This soul have we insulted, and India lies prostrate. I believe profoundly that the problem of India is the problem of making new minds and new manhood. A nation that would be free must needs be a nation of the strong. Current education, it is unfortunately too true, has ignored the value of 'Brahmacharya'. Are we surprised to find that our schools and colleges send out at best clever men, when India needs simple, strong men, filled with the one passion of being

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spent in the service of India and her great Ideals? One thing let me say,—India's hope is not in imitation of Western ways and Western cults. India's hope is in bands of Brahmacharins who would go from place to place and give to waiting multitudes the message of the Rishis.

(5) This Gurukula in its pursuit of studies at once in Samskrit and modern subjects is inspired, I believe, by the ideal of self-knowledge and self-reverence. Current education has put our head in fever. The fever of imitation! And all imitation is weakness. What is needed in every sphere of thought and life is,—"Shakti," "Strength." And the secret of strength is,—"Be Yourselves." The era of Vedic civilization! How far back it stretches in history! A recent critic says the Vedic era may well be calculated at a period of 20 or 25 thousand years ago! And the more I study the Vedic age, the more am I impressed with its simplicity of living. In simplicity is the true strength of a civilization. In simplicity the Vedic age was in advance of the modern. It was the simplicity and spirituality of a refined civilization. It was the spirituality of a natural and nature-loving people. We talk of 'democracy'; that of the Vedic age, I humbly submit, was of a nobler type. The Rājā was elected by the people. The elective principle was, I believe, of the essence of the Aryan theory of kingship. Popular will was recognised and respected. Republics were not unknown to India. And above the Rājā or the Head of the state was the Dharma. Vedic democracy was based on the truth of "self-discipline" and "self-reverence." Today the emphasis is on "cleverness," on mere "mind." Clever men are plenty as the betle leaves! Clever men will not win Liberty for India. The Aryan emphasis was on the 'soul,' the 'Atman.' The 'mind' may help in the scramble for money or success. But the soul achieves. The soul, the *Atman*, builds what endures. Make the 'atman' the spirit, the organising principle of your studies and life. It is the spirit that will make India a nation of the free. And if the Indian movement tramples upon the spiritual, it must fail of its larger purpose. For the nationalism which is not a vehicle of the 'Atman' becomes a force only on the side of pride and passion, hate and strife. The peril of these days is,—subordination of the 'Atman' to the expedient, of

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the eternal to the mechanical, of the claims of the spirit to the clamour of an aggressive, power-intoxicated civilisation. Let it be your endeavour to bear witness to the Wisdom of the Rishis, the Wisdom of the Spirit. The competitions and complexities of modern life tend to make keener and keener the craving for response to the outer. It is all the more necessary, therefore, to awaken the sense of an inner world. Current education has failed because it has done so little to develop consciousness of the inner values of life. There passed away recently in Germany one of her greatest sons. He was a mighty thinker ; he was a great industrialist ; he was an able administrator. I refer to Rathenau. In one of his books he wrote.—"Cultivate the soul." It is the ancient teaching of the Rishis re-worded in a modern tongue. And the one question I would ask of the schools and colleges, the great universities and governments alike in East and West is:—"What are you doing to cultivate the souls of your students, the souls of your pupils ? For I believe profoundly that out of the soul are the issues of life.

The Symbol of Saraswati.

Education, says Newman, is a high word. What it is, and what are the ideals and functions of a university are questions to which many answers have been given. Almost every answer, I think, has its significance. In English secondary education, the emphasis is on gentlemanly.....manners. "Manners maketh man." In France the emphasis is on logical, discriminating, disciplined mind. In Rome, the emphasis was on the ideal and practice of law as a principle of a social order. In ancient Greece the emphasis was on the spirit of inquiry ; the spirit of "sweetness and light." A recent writer, Prof. Ward emphasises moral vigour and moral worth. Education, he argues, is training of character. The universities in modern India send out year after year, "Bachelors of Arts" who are neither "bachelors" nor versed in "arts" ! A better degree was the one conferred in ancient Athens ; the graduates were named "*men* of Athens" ; the degree of "manhood," indeed, is worth having. But I confess some of the noblest ideals of education and functions of the university are suggestsd to my mind by the two ancient Samskrit words :—Saraswati and

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Snataka. All Gurukulas, all Ashramas, all Vishva-Vidyalas, all Pathshalas, all Vidya-Piths, all Ayatanas, all platforms of knowledge, all centres of culture, are sacred to Saraswati; they are her shrines. And unlike the Athens of ancient Greece, Saraswati is represented as simple,—not regal but pure,—decked with flowers, not gems,—not gaudy, but gentle,—simple and pure, simple and lily-white, poised on a white lotus and carrying in her hand the mystic *Vina*. The lotus is, in Hindi art, a symbol of the Infinite. Is not Brahma named Padma-Ja, "the one born of the lotus." The lotus, too, is associated, in the ancient books, with the science of yoga. In an Upanishad, the yogi is asked to sit in meditation like a lotus. Education must awaken a sense of the Infinite. And the very crown of all sciences is the Science of Yoga. The man of knowledge too, should, like Saraswati, be simple, and like her draw music out of the *Vina* of Vidya. The music of service. For the purpose of knowledge is not self-aggrandisement, but *seva*, not the hoarding of silver and gold, but the scattering of what one has and is in the service of humanity.

The Sacred Sindhu of Knowledge.

No less significant, to my mind, is the ancient word "Snataka." It means to me much more than what is conveyed by the familiar word "graduate." A "Snataka" means, literally, one who has bathed, one who has gone through the process of purification. Knowledge is more than experience. That high-souled thinker of England, J. S. Mill, following the lines of the brilliant Scotch philosopher Hume, resolved mind into a stream of sensations. I humbly submit that a school or college should be a stream of purification. Three classes of Snatakas are referred to in the ancient books :—(1) *Vidya-snatakas* (2) *Vrata-snatakas* (3) *Vidyavrata-snatakas*. But every *snataka* is to bear witness to the supreme ideal of purity.

Among the duties of students in the Gurukula and Ashramas of old was daily bath. It had its value, as a good hygienic rule.

It had its value, also, as a symbol of bath in the stream of purifying knowledge. Every teacher is to be a man of purifying influence. Indeed, one of the several meanings of the word "Guru" is "the purifier." The Guru was not a mere instructor. The Guru was one who had the power to create a protective, purifying

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atmosphere around his pupils. Clever men, brilliant "successful!" Many, many such has India today. She needs more purifying personalities. Materialisation of the intellect, worship of power, organisation at the expense of spiritual idealism, cult of ambition and cleverness cannot help India. India will rise again through the purifying power of *tapasya*, the power of life and spirit. Today we think largely of a teacher's academic qualifications. In ancient India they thought also of his psychic spiritual influence. One of the instructions to the teacher, as we may read in pages of Patanjali, was that he must commence teaching after sitting for some time with sacred grass in his hand at a pure moment with his face turned towards the East,—the Realm of light and purity. Education must begin with a purifying personality; the teacher must be a man both intellectually and spiritually alive: the Achārya must be a person not of superficial manuals but of idealism and *shakti*,—not a machine to grind graduates but a living fountain of the purifying, healing waters of knowledge. This truth was realised by the Ancient Rishis. This truth is re-discovered and reaffirmed by Gentile,—the gifted philosopher who is, also, the minister of Education in Italy. On taking charge of his pupil, the Guru in ancient India said:—"I commit thee to Wind and Water, to Light and Rain." A beautiful and suggestive saying; for wind and water, light and rain represent, to my mind, 4 great forms or agencies of the Spirit that purifies life. A Snataka is one who has been purified by bath in the sacred Sindhu of Knowledge.

The Secret of Civilization.

Four distinct centres of life must be thus purified. They are the (1) physical, (2) mental or intellectual, (3) imaginative—emotional and (4) moving—practical centres. He who would purify his mental centre must develop reverence for knowledge. This reverence has suffered much since the spread of a wrong utilitarian conception of culture. Prof. Richet of France raises the question "What is Civilisation"? And he answers thus:—"What, then, is civilisation? I am not going to say, as did some humorists, that it is measured by the quantity of soap and postage stamps used per inhabitant. This picturesque definition is inadequate, and I would rather sum up what appears to me to be the principal element of

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civilisation by saying that it is *knowledge*". Yes,—Civilisation is knowledge of the Shakti or the Forces around us and within us. The modern man studies the forces, which surrounded him, but takes little note of the *inner* forces, the *shakti* of the spirit. He does not purify his mental centre.

What is the result? Scholarship is again and again used for selfish ends and science for destruction rather than reconstruction of human life. Modern chemistry has produced gases which can destroy an entire regiment in a few minutes. Such knowledge indeed is a power but a curse. In ancient times they studied and meditated in Ashramas and Gurukulas to purify their mental bodies and so to make them vehicles of higher reason. When Megasthenes visited India about 300 B. C., he saw some Aryan students spending each one over a generation in pursuit of knowledge. A suggestive little story is told us in the books :—a story which is to me more than a story. Bhāradvāja spent 3 successive lives as a student. Then said Indra to him "If I give thee a fourth life, what will thou do? And Bhāradvāja said—"The fourth life too, I shall dedicate to knowledge." Indra said to him "In 3 lives you have studied 3 Vedas, in your fourth life study the Universal Science," yes—profound love of truth, the Univirsal is the crown of culture. It is the Guru's privilege to develop this love and help the student to realize that he is a servant of truth—a servant of the Universal. Alas! Knowledge in our schools and colleges today is often proud. For it is knowledge sundered from vision. Knowledge in ancient India was enriched by reverence.

The Life-ray.

The physical and emotional-imaginative centres, too, must be purified. The theory concerning the purification of these centres is the doctrine of *brahmacharya*. It is the very essence of the ancient philosophy of education.

Brahmacharya must not be confounded with asceticism. The ancient scriptures recognised the hygienic value of cheerfulness. Manu asks the teachers not to awaken fear among their pupils. Fear checks the flow of blood: fear may even poison blood: laughter accelerates circulation. Brahmacharya is reverence for the

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Creative *Shakti*. Brahmacharya is control of energy. Brahmacharya is regulation of Life-force. The mediaeval mystic of the Christian Church, Jacob Boehme, saw the secret of the life of *brahmacharya* when he wrote :—" The art of living is to harness fiery energies to the service of the light." And Saint Paul expressed the truth of *brahmacharya* in the language of a mystic when he said,—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service."

Miss Mayo accuses Hindus of teaching their boys to indulge in immorality. Miss Mayo is an American novelist. Miss Mayo forgets all about the Hindu doctrine of Brahmacharya. Preserve your vital force,—is the supreme teaching of Hindu education. And the Science of Yoga emphasises the truth that the body must be pure and refined and controlled. " Brahmacharya," says an ancient text, " is supreme pilgrimage." In another text we read:—" The pilgrimage of all pilgrimages is purity of heart." A continental doctor, Antonino Pais, announces that he has discovered a new system of rejuvenation by X-rays. The ancient Rishis discovered the science of rejuvenation by Brahmacharya. It is the life-ray of man." " Be Hard,"—said Nietzsche. The Gurukula student is asked to train himself in the school of hardness. Hindu society suffers today from the sin of softness. Love is not softness. There is no true love without *shakti* and self-control. Life is not a " soft job " ; and the spririt that will save society and the nation is the spirit of the athlete. Brahmacharya is spiritual athleticism. Brahmacharya was the basis of social life in ancient India. Child marriage was unknown. The present disgraceful spectacle of student-husbands and baby-wives was unknown. Not the least service of this Gurukula is its persistent and practical campaign against the evil of early marriage which is largely responsible for the heavy infantile mortality in India.

Guardians of the Holy Temple.

To strengthen the spirit of *brahmacharya* a system of *Yama* and *Niyama* was taught to the student. It trained the soul-life through purification of nerves and senses and the rhythmic system expressing itself in the flow of breath and blood and the metabolic system ex-

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pressed in limbs and organ of digestion. Precise rules were prescribed as to dress and diet, exercise and daily conduct. Simple was to be the *brahmachari's* dress consisting of a cover for the upper part of his body and a *dhoti* made of hemp-flax or wool for the lower part. Simple was to be his diet. He was to refrain from meat. What poisonous materials we put into our stomachs in the name of "civilisation"! And what an illusion we nourish in thinking that vegetarian diet is for the weak! We forget that vegetarianism has produced a number of athletic champions, some of them record-breakers in running, cycling, wrestling, weight-lifting, swimming and mountain-climbing. The Gita classifies food as *satvic*, *rajasic* and *tamasic*; and *satvic* foods are defined as "foods which foster vitality, life, strength, health." The *rajasic* foods are described as "*tikshna*" and that word may be interpreted to mean "stimulating." The *brahmachari* was asked to avoid all stimulants. Spirituous liquors were forbidden. *Satvic* food was recommended: it is rich in vitamines. It includes whole-meal wheat bread, *dal*, vegetables, *ghee*, butter, milk. All these contain those wonderful organic substances which we call vitamines and which are essential to nutrition. The *brahmachari* was asked to eschew luxury, dancing, opium, tobacco and intoxicants as being devitalising. Here is modern testimony taken from an authoritative book named "*How to Live*" by Professor Fisher and Dr. Fisk:—"Among the poisons which must be kept out of the body, should be mentioned the habit-forming drugs such as opium, morphine, cocaine, alcohol. The best thing for those who wish to attain mental efficiency is total abstinence from all substances, including spirits, wine, beer, tobacco.....even coffee and tea." The rhythmic system must be purified. Hence the value of *pranayama* and sun-baths. The West is beginning to appreciate them today. A Solarium has been started in England. Many believe today in the sun-cure; and the importance of *surya shakti* or solar force is being increasingly recognised. The Gurukulas and Ashramas were open-air institutes situated on river-banks or in the midst of forests The symbol of Western civilisation is the crowded city: that of India is nature. In fellowship with her is health,—physical, mental and spiritual.

Nor must the *brahmachari* forget the value of play. Both body

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and mind develop their powers through play. Sri Rama was a great athlete. Archery was a favourite game. Let it be revived. It is atonce athletic and æsthetic. It promotes grace. It calls for coolness of judgment. It helps in overcoming nervousness. It is an aid to concentration. Archery and other Indian games, wrestling, running and lathi play, *pranayama, asanas,* and *yogic* exercises will help much in training the rhythmic system and the metabolic system. They will help, too, in re-building national life. A physical culture Renaissance is needed. Body-building is nation-building. And I believe that our victories will be won not in Councils, not on platforms but in new *shakti ashramas,* in institutes of physical culture and *tapasya*. The more I study, the more I find that the basis of educational life in ancient India was *brahmacharya*. And who if not *brahmacharins* and *tapasvins,* will be the guardians of the Indian nation through the conflicts of the coming days? The Guadians of the Holy Temple of the Mother?

Critique of Ancient Culture.

Not military conquests but the light of culture was India's glory in all the great periods of her history. The Vedic age was vital: the Rishis held high the torch of the Immortal Truth:—"Lead me from darkness into Light". The Epic age was great: the Rāmāyana and Mahābhārata reflect civilisations full of refinement, adventure and freedom. The age of Buddha was pre-eminently one of freedom of mind. The Sutra period saw the development of systems of philosophy, but they were not regarded as rivals: there are no rivalries in the realm of knowledge. The six systems were six *darshanas,* six view-points of the One Reality that is Nameless, Endless, Ever-full, infinite in Its expressions. The Philosophic Period was one of great *acharyas,*—the greatest of them being Shri Shankara whom I regard as the greatest mind that has, so far, appeared in the evolution of humanity. These were great periods in India's history,—great because rich in creative activity of culture. What wonderful universities sprang up! The university of Takshasila (Taxilla) in N. W. India, the native land of Panini, was famous for scholars who were also

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tapasvins. The Greeks who accompanied Alexander to India were deeply impressed with the beautiful simplicity and doctrines of teachers of the Takshasila university. There were the universities of Benares and Nadia. Videha, Panchala, Madradesha were famous as centres of culture in the age of the Upanishads. The Nalanda university built on grounds bought by 500 merchants for 10 lakhs of gold pieces beautified by translucent ponds which bore blue-lotuses intermingled with deep-red kanaka flowers, gave education to 10 thousand students.

What rich culture was evolved in those truly vital periods! Hindu culture had a *shakti*-element, a driving force. It found its way to Alexandria and deeply influenced the Neoplatonists and the later philosophical development of the West. Asoka's missions were not of theology but culture. They influenced the thought and life of Syria and Egypt. Chandragupta who assimilated much of Alexander's matchless military skill sent ships to Siam, Java and the East Indies; and you may still see there ruins of Indian architecture. It was a wonderful civilisation—India evolved at its maturity,—a civilisation at once intellectual and athletic, at once æsthetic and spiritual. The India of that time,—the very spring time of civilization,—is to me the Holy Land of History!

Some memory of that India I ask you, Snatakas of the Gurukula University! to take with you in your hearts and pass on its message to the waiting multitudes. The great historian, the monumental Stubbs, develops a thesis that the roots of the present lie deep in the past. And none may hope to understand actual India nor help in building a new and a mighty nation without some understanding and appreciation of India's vision in her age of light in the long ago.

One of the great tasks of this great Gurukula should be to hand on through its *snatakas* the torch of ancient culture to tens and hundreds of thousands. For, still from the Ancient emanates a light which may illuminate India and the world. Alien was Macaulay's mind to the genius of India; else he would not have said that the whole library of Oriental literature was not worth a single shelf of Occidental culture. Macaulay had prodigious

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memory but a coarse texture of mind. He sacrificed accuracy to his love for the emphatic. He could coin phrases; he could not understand the genius of India. His rhetoric carried the day and a system was imposed upon this country cutting off its "education" from the true culture of India.

This culture is a world of study. Not many even among the educated Indians realise what influence Samskrit literature exerted upon the Romantic movement of the nineteenth century in Germany and England. Not many know that new and new manuscripts are being discovered even now, indicating the influence of Samskrit upon remote regions of the earth. Recently Doctor Andrews led the Central Asiatic Expedition in the Gobi Desert in Mangolia. Dr. Andrews has arrived at the conclusion that primitive human beings at various periods during the Stone Age inhabited the Gobi Desert and were *lake-shore and river-shore* dwellers and *wandered over a wide area.* And in the Gobi Desert he has discovered buried *treasures of Samskrit literature.*

A recent view is that the *Dards* East of Afganistan, are an Aryan remnant. We are even told that there was an Aryan emigration in Baktria. How many among the Hindus realize the significance of the discovery that Slavs, Greeks, Italians, Celts, Tuetons and Scandinavians are six Aryan stocks of Europe. ? How many know that Aryan culture even penetrated into Kohistan and Chinese Turkistan. ? How many know that India had developed democratic forms of Government ? Read the three ancient books on Indian polity—*viz* : Nitisara of Shukracharya, Kamundak and the Artha-shāstra of Kautalia. Even in the Vedic age there were the two great assemblies, the Samiti and the Sabha. The Samiti was the assembly of the whole people. It elected the king. Its President, called Pati, presided over its deliberations. The Sabha was a Council of Elders ; it was the National Judicature. The Samiti had the power even to depose a king. And yet there are critics who say that democracy is alien to Indian consciousness !

I plead for a new study of the ancient past, a new criticism of the ancient traditions. They will reveal the mind of India,—indeed the mind of all mankind. For India was the cradle of humanity. I

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plead for a new Critique of the Veda; it has a national value; the Veda has an international value in a far deeper sense; the Veda is an important source for the study of evolution of the life of mankind. I plead for a new scientific study of the Rāmāyana and Mahābhārata; they are a clue to types of civilization. I plead for a new study and appreciation of the Buddhist-Jain thought; it has been a world-force. Alas! the ancient culture is to most of us today an empty phrase or but a body of dead memories entombed in books. I ask you, graduates of the Gurukula University! to study the ancient culture not as dead documents of a dead past, but as ways of living having a value for the present and future and a message for the reconstruction of a new India, a new civilisation.

The Dedicated Life.

In the ancient Gurukulas students stayed for 12 years, some for 32 years, some even for 45 years. Students collected alms, reared cattle, brought fuel from the forest, served the Guru, in a variety of ways, maintained the sacred fire and studied the books including the *Aranyakas*,—the "Forest" science of mystical life. Then came the time to leave the Gurukula for the greater Gurukula of Life. The student completed his studies; he was to return to his "home" as a *snataka*; and to him the guru gave his blessing, and his parting message. And to you, Snatakas of this Gurukula University, I can give no nobler message than that ancient one of the Rishis. It is the message of the Dedicated Life. On the completion of the Brahmachari's period of studies, the Guru said to him :—

Speak the truth,
Do thy Dharma;
Study the Vedas,
And break not the thread of thy race.

(1) *Speak the truth*—Truth always, no matter if people blame you. Truth always, no matter if you become unpopular. When did truth-lovers tread the path of popularity? Truth always, no matter if you must walk the way covered with flames. The universe, rightly represented by Goethe as "the Garment of God" is woven with the thread of truth. And ye that are young and eager to serve, never forget that a new Indian nation must be built in truth, not

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patch-work and policy. Jesus the Blessed said :—"Truth shall make you free."

(2) *Do thy Dharma*—Every *snataka* returning "home" and desirous of entering the *grahsth ashrma*,—the life of the house-holder,—was asked by the Guru to strive for "prosperity." The house-holder must be above want. He needs money for himself and others ; he must not despise it. A simple spiritual civilization does not mean poverty. The Hindu philosophy recognises the value of wealth. It is the duty of a house-holder, also, to help in the increase of national wealth. Material prosperity is a factor at once in national well-being and the spiritual unfolding of national life.

"Not for the school, but for life," is a well-known maxim of education in the West. Education must be related to life,—the life of the individual, the life of the community, the life of the nation. "Do thy duty,"—I say to every *snataka*. "Do thy duty,"—to the nation. One great aim of every school and every college in India should be to help in building up a new Indian nation, a new Indian culture and a new Indian civilization. Every Indian university should be the seed-bed of a simple, synthetic, spiritual Indian civilization. Therefore to exclude politics from students' life is to make your education barren, and unrelated to the actualities of the Indian life. You must not separate culture from politics, as you must not separate politics from ethics. Sir Michael Sadler pointed out the other day, that under-graduate education should not be isolated from politics.

The Dharma to the nation means, in no small measure, Dharma to the village. For India lives in the village. I wish the *snatakas* and students of the Gurukula University to go from time to time to the villages, to assist in village work, to form village unions, and pass on knowledge to the poor. In ancient India, education was only given to those who promised to pass on knowledge in their turn to others. I, also, wish the Gurukula University to organise, from time to time, sports and national festivals on a big scale and invite the village-folk to participate in them. "*Do* thy Dharma." There is far too much emphasis on oral instruction and book-learning in our institutions ; there is too little *doing*. It is time to remind

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ourselves of the ancient idea which blended knowing with doing, knowledge with service, culture with labour.

(3) *Study the Veda.*—The Veda is to me a symbol of Aryan civilisation. Of its value I have spoken already. It is our richest inheritance. It is a legacy too sacred for conciet or self-satisfaction. It is a legacy we must use for the service of humanity. What a beautiful spirit breathes, for example, in the following aspiration of the Veda :—

Wisdom at eve,
Wisdom in the morn,
Wisdom at noon,
Wisdom with the rays of the sun,
Wisdom with prayer,
We plant in ourselves.

And there is another note, too, sounded again and again in the Vedic Mantras: the note of *shakti*. A beautiful Vedic prayer speaks of God as the "Sun of suns"; is not the sun a symbol of *shakti*? Is not *shakti* the urgent need of India today? Europe was for centuries behind India. Then came the day of Western domination. Europe came into possession of mechanical inventions of modern science just when India was immersed in a Dark Age. Such an India was no match for the science-equipped West. India fell:—She was wounded, largely, from within. Her healing is not in imitation of a Western cult. She needs to break her bonds created by custom and fear. For this she needs *shakti*. The Veda is a scripture of *shakti*.

And is there not another Veda too,—The Veda of Nature? This too must be studied. Hence the value of science. In the days of her greatness, India developed a number of sciences. A new scientific activity is needed. I would refer specially to the value of scientific agriculture and chemistry and technics. From them, studied and applied in an ethical spirit, will come, I humbly submit, a solution of our pressing problem,—the problem of hunger.

(4) *Break not the thread of thy Race*:—One of the duties emphasised in the scriptures is named:—"Debt to the Race." This duty

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is referred to in the following words in the Taittiriya Upanishad:—"Do not cut off the line of children." The Grhastha Asharma must not be an excuse for *bhoga*. An *ashrama* is a sphere of discipline and the Grhstha Asharma must be regarded as a discipline to give the nation sons and daughters who may grow to serve and strengthen the race. For this service we must build up the body; we must, as a scripture expresses it, "live in a pure neighbourhood"; we are asked to have fellowship with nature, with the Great Cosmic Life; we are asked to be hospitable, to give alms, to be pure in thought and word, to do good deeds. And again and again we are asked to develop strength. Listen to this Vedic prayer:—"May we see for a hundred years, live for a hundred years, hear, seek, be rich,—yea more than a hundred years!" In this prayer, the Aryan Race asks for unimpaired physical faculties and strong life. Our Aryan ancestors believed intensely in national health, in racial strength. What are we doing to improve the health and strength of the nation? Look at young India! Suffering in height, weight, health, nutrition, alertness! The rapid deterioration of physique,—the appaling infantile death-rate, the large number carried off every year by malaria alone,—supply a sad commentary on the present situation. India is dying daily! India's need is a new gospel of *shakti*. Believe in the culture of manhood,—I say to the *snatakas*. Be strong!

Sons of the Flame.

Strength is liberated through sacrifice. It was customary for the Brahmachari in ancient India to go to his Guru with fuel in hands. So was symbolised the beautiful truth that knowledge should pass into sacrifice. In every *ashrama*, in every Gurukula was performed the beautiful fire-ceremony. The message of Fire is the message of sacrifice. The teacher, we read in an ancient book, must be teacher of the science of sacrifice. And the prayer is uttered in the Rig Veda :—

अग्ने नय सुपथा राये अस्मान्

"O Agni! lead us along good paths to Abundant Life". Never a nation but has had to tread the good paths of sacrifice to enter into life, abundant life. The shield and the spear, the

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scholars's books, the merchant's wealth, the monarch's glory,—all, all pass away. What abides is the offering of loving sacrifice, the martyr's gift of himself, the *tapasya* and self-renunciation of dedicated life. For in sacrifice is poured part of the life of the Lord Himself. And where He gives a fragment of Himself, there bloom, with every drop of sacrifice, new flowers of blessing and beauty. Snatakas of the Gurukula University! I ask you, in all humility, to dedicate your lives in loving service and sacrifice to India and the Eternal Vision of Her life through the ages. Sons of the sages of the East! I ask you to be sons of *shakti*, sons of the Flame! I ask you to bear witness to the Vision of a new creative life through daily sacrifice. For it hath been declared in the Ancient Books that in sacrifice did Brahma build the worlds. And in sacrifice, believe me, will be built a new and nobler nation,—an India such as may be greater and mightier than ever she was even in her ancient past.

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THE VEDIC PHYSICIAN, HIS MENTAL AND MORAL EQUIPMENT.

Dr. Radhakrishna B. Sc., M. B., B. S.

IT is said that a physician, to be a successful practitioner, should be a diagnostician, tactician, and metaphysician. His power of doing good rests on these capacities :—(1) to see and understand what is needed ; (2) to obtain that control of patient and environments which is essential to the attainment of greatest results from means employed, (3) to read the signs and judge of the inter-relations and interdependence of mind and body.

On analysing these points further, it will be found that :—

A. to see and undetstand what is needed, a physician is not only to be

1. master of the healing art and science, *i. e.*, learned, but also

2. capable of sound reasoning (सोमः) and

3. a keen observer (श्रावः)

(1) Success in the healing art requires that a medical man should have a thorough knowledge of the medical science. It not only gives him a broad and deep knowledg of the case in hand, but also self-confidence, which is so necessary for winning the confidence and good-will of the patient. Many medical men have been successful by means simply of this quality, even though they were lacking in other attributes, such as sweetness of temper or sympathy. Patients were convinced that they were entrusting their lives to such people as knew the art of handling them. How imortant therefore, it is to be

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learned or master of the healing art—*Pandit* or शोशुचानः समिधः वेदिः (shining due to the light of his knowledge.)

(2) A medical proverb runs—a good physician must have an eagle's eye, a lion's heart and a lady's hand. That is, among other qualities, a physician should possess keen observation, which means the capacity of spontaneously comprehending the physical and mental conditions of health and disease. Rightly observes Savil in his "System of Clinical Medicine" that in these days of scientific instruments, we are too apt to forget the use of our faculties. Bailey in his Clinical Surgery pictures the modern graduate of medicine, when summoned to an urgent call, driving up to the patient's house followed by a pantechnicon containing a fully equipped X-ray installation, and a laboratory with a staff of assistants. It is feared that without these aids the future doctor would be unable to formulate a diagnosis.

The habit of observing, so essential for bedside diagnosis, is being given up in favour of exclusive laboratory work, owing to the habit of hurry prevalent in modern times. Teachers of medicine apprehend the danger and want to revive this faculty of observation as early as possible—ग्रावः

(3) For a correct diagnosis, it is not only essential that a physician should thoroughly investigate the case (*i. e.*, be ग्रावः) and bring forth all his medical knowledge to elicit all the points of the case (*i. e.*, be पण्डित,) but he should also be able to weigh every observed fact and arrive correctly at some definite diagnosis. That is, he should be capable of sound reasoning—सोमः, to formulate a correct diagnosis instead of losing himself in a mess of uninterpreted or misinterpreted facts.

B. The second requisite quality of a physician is that

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he should be a tactician, which means that he should be able to obtain that control of patient and environment which is essential to the attainment of greatest results from means employed. This requires a physician to be :—

(1) Intelligent—अग्नि. The acquisition of this quality, from the medical standpoint, is a process by which the practitioner of the healing art adapts his knowledge of technical medicine to the conditions of his patient.

(2) Capable of gaining the confidence of his patients, chief factors of which are :—

(*a*) The physician should be possessed of the highest morality, for no other profession is called upon to exercise this power in so large a degree, the honour and happiness of his patients being in his keeping. The physician should therefore, be pious—पूत,

(*b*) It is a well established law of human nature that we cannot give out what we have not in our own organization nor comprehend fully any principle which is not largely represented in our own organism. If we want our patients to be healthy, we ourselves ought to be models of health—दक्षा. A successful physician must on the average be a man who commands the confidence of the community with regard to his personality and his physical and mental poise. A physician who thinks that he can stick to clinical medicine and wholly ignore personal hygiene and preventive medicine is making a great mistake. He is not on the way to gain credit with the community, he is not in accord with the principles of medical science.

(*c*). It is not sufficient that the physician should be pious (पूत) or physically and morally strong (दक्षा), he should also be actually loved by his patients. To create

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ideas of awe or reverence in the minds of patients is not desirable as that will also create a gulf of formality and unfamiliarity between the patient and his doctor. Severe illness unnerves the average person, and he needs some one who is strong and level-headed to trust and lean upon. If you take a case with an easy sangfroid, as though it were a trifling detail in your every-day life, it might impress the patient with your grandeur and ability. But it will not increase his confidence in you so that he may think of you first of all when he gets into trouble. If you show sympathy, and appear to be personally interested in the patient's recovery, if you seem to be worried over him, then he and his family are much more apt to become attached to you. To himself, each patient's illness is very unusual; it is a highly remarkable event, and if he thinks that you consider it so, he cannot help wanting you to take care of him.

In other words, in all things, endeavour to put yourself in the place of the patient, stricken by a malign influence of whose nature he is ignorant, and looking to you for help in every detail; try and feel as he feels, and then do unto others according to the golden rule.

If people begin to understand that you see their side of illness and that you are trying to lighten their troubles by words and attitude as well as by pill and potion, they will trust you and co-operate with you, and they will stick to you; even though your efforts with the disease prove futile, they will love you. And this is what is required of a successful practitioner—to be loved by everybody वरुण:

Remember, they will love you all the more, if they realise that you are hospitable, mirthful, and capable of keeping their secrets, which is also a legal obligation (—secrecy is an essential condition of the contract between

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a medical man and his employers, and breach of secrecy affords a relevant ground for an action for damages.) Let the patient know that his physician is really capable of curing diseases and eliminating sufferings--इतः तक्मानम् अपबाधताम्.

Summarizing what we have written above, we come to the conclusion that a physician, to be successful, ought to be:—

1. intelligent.....अग्निः
2. capable of curing diseases and eliminating sufferings.....इतः तक्मानम् अपबाधताम्.
3. capable of sound reasoning .....सोमः
4. keen observer.....ग्रावा
5. loved by everybody.....वरुणः
6. pious.....पूतः
7. physically and morally strong..... दक्षाः, and
8. learned, *i.e.* shining due to the light of his knowledge.....शोशुचानः समिधः वेदिः

And only such physicians are really capable of driving away the diseases of mankind..... द्वेषांसि अमुया अपभवन्तु

How marvellous that all this that is required of a modern physician as his requisite physical and mental equipment, was formulated ages ago by our Rishis. In the Atharva Veda, 5th Kanda, 22nd Sukta we read :—

अग्निस्तक्मानम् अप बाधताम् इतः सोमः ग्रावा वरुणः पूत-दक्षाः वेदिः बर्हिः सम-इधः शोशुचानाः अप द्वेषांसि अमुया भवन्तु ॥

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THE VAULT BELOW SOLOMON'S TEMPLE.

A VISION

PRINCESS KARADJA.

IN 1904 I saw in vision the Astral Records of various facts relating to the building of Solomon's Temple.

It was revealed to me that a descending passage led from the Holy of Holies to a subterranean Vault below the Sanctuary; on the opposite side an ascending passage led to a spot outside the walls of Jerusalem. The purpose of this strange construction was to rescue the Ark from desecration in case of danger.

The Vault was connected by an aqueduct to a pond situated on a hill outside the City; this pond was known as Solomon's Pool. In case of emergency the Vault could be flooded, transforming it into a subterranean lake.

The overflowing waters descended into a deep pool outside the Temple. This was the pool of Bethesda, referred to in John V: 2.

The name Bethesda signifies "mercy". The water flowed down from the "Mercy Seat".

At certain times it was supposed that an Angel went down and troubled the waters imparting healing properties to it.

I have never visited the Holy Land and I had never seen a map of Jerusalem when I had the vision, or even given thought to the matter.

Later on I found that there has been much speculation concerning the ultimate fate of the Ark.

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It is recorded in II Chron. XII: 9. that Shishah, King of Egypt, conquered Jerusalem, after the death of Solomon, and that he "took away the Treasures of the House of the Lord", but it is known that the Ark never fell into his possession. In Jer: III: 16. the Ark is recorded as "missing". The II Mac. 2. implies that the Ark was preserved in a Sacred place.

Some months after my vision I met a Swedish Archaeologist, Mr. Henning Mellander, who had recently returned from an exploration journey to Palestine. When I informed him of my vision, he stared at me in astonishment and said, "As these facts have been revealed to you I think I am entitled to tell you that your vision was true".

The mound on which, in former days, the Temple was erected, is a spot equally sacred to Mohammedans, Jews and Christians. The famous Mosque of Omar now occupies the site. With great difficulty Mr. Mellander had obtained from the Sultan special permission to make excavations.

He told me that he had discovered not only the descending passage, and the subterranean lake that I beheld in my vision, but that he had stripped and swum across the water with a lighted candle in his left hand, and that he had actually discovered the ascending passage on the other side! His statement proves that my vision had objective reality.

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HINDI LITERATURE AND TULSI'S RAMAYANA.

Raj Bahadur Lamgora M. A., L. L. B.

IS it not strange that even after more than a hundred years of English education, we fail to notice in our country, in any sphere of activity, that wonderful progress which Japan made only in fifty years? Some will attribute this to the lethargy of our tropical climate, while others will connect it with the backwardness of our position politically.

The present article is an attempt to point out what hindrances are the natural outcome of the neglect into which our mother-tongue has fallen. It is the writer's firm conviction that unless and until a thought is given such a garb in the people's own tongue as to fascinate them and win their hearts, it cannot become so natural to them as to be the inspirer of practical action on their part. For example, the thoughts of liberty and equality that are spreading throughout the world with such irresistibly tremendous force, cannot become part and parcel of our being unless and until charmingly expressed in our own tongue. Can they be regarded as a people's own unless the masses too can claim them as theirs?

Will it serve our purpose to forsake the simple good old ways of our ancestors, thinking them vulgar in contrast with those of the West, that seem to have such brilliant lustre around them? Or will it do, on the other hand to avoid like contamination everything that has a Western touch, inspite of its proved value? An immense majority of the Hindi-knowing world is ignorant of the other modern or classical languages; while our promising

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youths in schools and colleges know not what treasures lie embedded in Hindi literature. " Is Hindi not a vulgar dialect ? " says one. " Where was it before the British rule ? " exclaim others in anger, if some enthusiast irritates them by singing praises of it. Even the sober ones among its detractors ask, " Where can they find in it Milton's flight of imagination, Shakespeare's " mirror of nature, " Ghalib's delicacy of thought and Naseem's happy setting of words." ? If great scholars of Prosody (काव्य) attempt an answer in their own way, these worshippers of ' the modern ' cannot comprehend it.

The present article aims at pointing out to the literary world that those literary beauties that win our applause elsewhere are common here as well (in Hindi in general and Tulsi in particular.) This is not all. There are things which world's other languages have yet to learn from ours. The writer does not deny the claims of other languages besides Hindi ; nor does he assert that other languages have not produced poets equal to our own. Nevertheless he cannot refrain from saying that in the literary firmament our star, too, has shone with a peculiar lustre, equal whereof it is hard to find elsewhere. If this humble attempt of the writer meets with appreciation at the hands of the literary public, he will try to compare Tulsi's beautiful Epic, " The Ramayana " with the productions of masters of Urdu, Persian and English poetry, in course of a series of articles writ en in the light of Western principles of literary criticism.

शब्द शक्ति—The very first quality of poetry is its ' *sound-force.*' It is what charms our ears in the songs of even a foreign tongue, not a syllable of which is intelligible to our understanding. What to say of mankind,

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even animal nature is susceptible to its joyous influence ? The snake and the deer are so commonly known to be lovers of music. In the season of India's bounteous rains when from the seat of honour in a ' chaupal ' (चौपाल,) the singer of ' Alha ' sings **खप खप खप खेता तेगा बाजे बोले छपक छपक तलवार,** with a loud martial intonation, a picture of the ' blood-red field ' of battle with the dazzle of Rajput swords and daggers, flashes before every listener's eye with lightning speed. In an Urdu couplet

روک لیتے ہیں جو موجوں کو کروندے کے درخت

دل میں سر پیٹ لے کہتي ہیں کہ سلگ آمد و سخت

The repetition of ' r ' and other harsh sounds in the first hemistich depicts the struggle between the waves and the **करौंदा** کروندہ plant, together with the obstacles thus confronted by these watery wayfarers ; while the predominance of ' **स** ' sound in the latter half presents to the ear such a touching sound-picture of the singing and sorrowing waves striking their own heads in their womanish wailing of despair. These are only ordinary verses. Let me now present to the reader two examples of this power, one from English and another from Hindi, which will show what wonders in the domain of words, these apostles of melody—Divine Melody—can perform, compressing a world of beauty in a nutshell by their inimitable art. The renowned English novelist Dickens has pictured to our ears the tremendously terrible voice of storm in ' Dread Disturbance ' and Tulsi reproduces the sound of Indra's artillery, in the grand season of rains, with a miraculous brevity and truth in the hemistich **घन घमण्ड नभ गर्जत घोरा ।**

Now at least this much is known to every reader of poetry that every sound has three parts ; the one which may be called ' original sound ', expressed by D and T in

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Dickens's words and by घ and भ in Tulsi's here ; the other its ' reverberatory effect ' represented by ' r ' in both and the third its ' dying cadance ' or ' echo ' for which the one uses S and C, and the other prolonged आ. But the more exquisite beauties of these two examples of ' sound-force ' are explained in the following questions and answers :—

(1) Why is it that Dickens uses D and T, and Tulsi घ and भ, to express the original sound ?

In the cold climate of England hailstorms are so common that the sound of heaven's guns is harsher, though less resounding. Here in India, too, we speak of the कड़क of hails and the गरज of rainy clouds, this is why Tulsi uses letters with inherent resounding sounds ; [*cf* Hali جاتے ہیں کہاں کو کون جانے – ہمراہ ہیں لاکھوں توپخانے–(حالی) the Indra's volley shakes the very bosom of mother earth.

(2) Why is there so much more of reverberation of ' r ' in Dickens than in Tulsi here ? The answer is clear. The कड़क of a hailstorm has much of it than the गरज of the Indian rains.

(3) Why does Dickens end with S and C, while Tulsi ends with आ ?

To what else than Divine gift can such miraculous powers of expression be attributed as paint in sound the whole ' Circumstance of time and place ' in so few words ? Dickens describes a scene of storm by the side of a tumultuous sea stricken violently by the wind, whose angry ' s ' sound mingled with the simmering of the sea, wherein the nature's liquid boils with terrible commotion, predominates just when the dreadful reverberation of the ' Dread Disturbance ' subsides, while Tulsi describes a scene of Indian rains by the side of Pampapur, where Rama has built his temporary dwelling of straw on a hillock

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hemmed in by others which like Byron's Jura and Alps, though in a milder form, indulge in a play of the exchange shots of echoes, so nicely expressed in Tulsi's prolonged आ. Not one, nor two, but many such verses abound like exquisite pearl-strings in Tulsi's great treasure-house of beauty. Do but unlock it with the precious key supplied by even the Western principles of literary criticism ; and you make them a source of adornment not only of your own tongue but of the World-literature.

(2) चित्र शक्ति—The second great quality of poetry consists in its 'picture-force.' Let us settle the criterion of pictorial art before taking up any concrete example to be examined in its light. The modern cheap prints with their gaudy hues, depicting external coquettish beauty, are really a disgrace to the art. The true art, on the other hand, mirrors inner nature as its magic brush delineates the features of a picture. The feelings permeate through and are transparently visible in every limb. Here is a verse of my friend Sehr, Hathgami in which in one and the same picture (of words) he paints with the delicacy characteristic of his brush, the thrill of joy with its almost opposite feeling of modesty. What a beautiful picture is there in :—

آہ یہہ جوش مسرت یہہ تقاضاء حیا
خندہ زیر لب نگاہ شوق شرمائی ہوئی

A heart alive to the charms of this pictorial aspect of poetry can well appreciate the exquisiteness of the art with which Tulsi has pictured to us Sita under the Ashoka, all absorbed in the thought of Rama, with her eyes fixed on the back of her own feet in the following couplet :—

नाम पहारू दिवस निशे, ध्यान तुम्हार कपार
लोचन निज पद यन्त्रिका, प्राण जाहिं केहिं वार

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First the poet paints the absorption of the five external senses by the use of so fitting a metaphor of 'custody' in connection with the most representative (for the most active) of them, *i. e.*, the eyes, the ears, the tongue. Rama's name keeps watch and ward over the tongue; and hence outlet is barred against Life's possible desertion or Death's secret entry. Thus the tongue is absorbed in repeating Rama's name of soul-entrancing taste, while the ears (to which even the slightest sound of the tongue must proceed) are engrossed with its spiritual charm. How perfect is this watch! For it continues night and day; not a moment is free.

लोचन निज पद यन्त्रिका—What a beautiful chain made of the wires of sight! On to the feet there is a fixed gaze of absorption. How true to nature is this mechanical external employment of the eyes when our nature is deep in thought! Tennyson, too, in the Passing of Arthur, employs Sir Bedivere's external powers in counting the 'dewy pebbles' when his mind is engaged in anxiously settling whether or not he should throw his master's sword into 'the middle mere.' Then the poet takes up her (Sita's) inner senses. There is the door of **ध्यान तुम्हार** to bar these out-lets. It is the chief and basic principle of *yoga* philosophy that if we really extricate the thought of a thing from our minds, it cannot exist. When therefore, no other thought but that of Rama has any chance of obtaining hold either on the external senses or on the internal faculties of Sita, how can poor Death dare to enter this embodiment of absorption? Can you collect such pictures from the languages of those that imprudently call our Bhasa vulgar? The writer does not assert that other languages are barren of such pictures. But the real question is their number and quality.

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The critics of English poetry rightly say that the effect of Shakespeare's pictures is often 'bioscopic.' It is nothing but bare truth. It is this and such merits which have raised Shakespeare to the position of one of the 'kings' of world's poetry But can you find out a better and more delicate bioscopic picture of different feelings and their effects so beautifully epitomed elsewhere as Bihari's ;—

अमी हलाहल मद भरे, स्वेत स्याम रतनार
जियत मरत झुक झुक परत, जेहिं चितवत इक बार

Now here is a life-like picture of self-respect from Tulsi. When in धनुष यज्ञ the brave princes of many lands could not even move the great bow, and Maharaja Janak in mortification and despair, so natural, gave utterance to the words वीर विहीन मही मैं जानी in the full assembly, everybody sat silent, but prince Lakshmana could not bear such words. Those words, piercing as an arrow, made instantaneous effect ;—

माखे लखन कुटिल भई भौं हैं। रद पुट फरकत नैन रिसौं हैं

What a nice bioscopic effect indeed ! Every motion and change of colour is 'mirrored' with Tulsi's characteristic faithfulness! (Gentle readers, I regard Lakshmana the facsimile of a modern self-respecting youth in some respects). But where is in our modern Lakshmana that discipline which, when needful, can curb the youthful ebullition as their ancient prototype could ? For a motion of Rama's eyelids was enough to control that embodiment of energy ;—सैनहिं रघु पत लखन निवारे (Is not this again exquisitely bioscopic) ?

भाव शक्ति—Far more superior to these two powers, there is the third which is so essential that without it poetry is no poetry but merely 'rhymning nonsense.' The world's

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greatest modern poet Dr. Rabindra Nath Tagore says :— 'A poet is he who loses himself into the heart of things.' (The writer is quoting from the brief, but poetic speech which the great poet made in response to an address presented by the students of Agra College some years ago); and Naseem, too, means the same when in the beginning of his immortal Masnavi Gulzar-i-Naseem he prays to God :— مرکز پہ کشش مری پہنچ جاے This is what is known as भाव शक्ति or 'heart-force.' While a philosopher gives a rational form to an idea and thus brings it home to the human mind, a poet gives it such a fascinating shape that to human imagination and heart it becomes a beautiful reality; while the accompanying 'sound force' charms the ear so engrossingly that no other thought gets admittance for the time at least. The poet thus conquers the human heart. It is why, while the philosopher's influence generally ends with the human mind, the poet enchants and hence absorbs the whole man.

Now let me begin by taking the modern brilliant youths who are under the fascination of western thoughts and ways, *i. e.* English literature, through that garden itself so near and dear to them. I shall try to convince them that if they suck the honey out of the flowers of words leisurely and delicately like a black-bee (भंवरा) it is then and only then that they will realize that the garden in which they have been rambling about, and even a cursory view of whose flowers is so bewitching, is the veritable Paradise. It is this and this alone which will disclose to them the peculiar beauties of words; or to retain the metaphor, will make them familiar with :—

نرگس کي نگاہ بازیاں - سوسن کي زباں درازیاں

(The writer begs to be excused for not translating this line, for it will lose much in the process).

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Let us test an English sentence in the light of Ruskin's principle of literary study 'word by word'—nay 'letter by letter.' The great novelist Kingsley while describing a scene of natural charms where spring dwells for ever, (*cf.* Tulsi जहां बसन्त ऋतु रही लुभाई where the spring stays in fascination) praises the departing year in the following sentence :—

"The old year lingers smilingly to twine a garland for the new." Now he presents to us a living of the beautiful autumn in such a place by this poetic personification—'The old year.' Are not snowy flakes the hoary locks of spotless purity? In the refreshing serenity of healthy old age, is not the very absence of the heat of verual passion beautiful?

'*Lingers*'—so full of significance and meaning: as if the revered old year does not desire to leave nature's favourite spot where he has dwelt for full twelve months owing to its natural charms. This, to all appearance, smacks of selfishness and regret, selfishness and regret poetically as beautifully as those of Shakuntala, depicted by 'Sehar, Hathgami' in the hemistich دیوار سے در سے مل کے روئی (she weeps as she takes in the parting embrace the loved walls and doors), when inexorable fate is tearing her away from her foster-father Kanva's bowers. But though poetically beautiful sentiments, they represent weaknesses of character, however excusable and somewhat lovely as emblematic of affection and love. But in the case of the old year, 'lingering' is neither selfish nor full of vain regrets.'

'*Smiling*' clearly shows that however painful the leaving of nature's home of beauty may be, there is the smile of proud satisfaction on the face of the faithful retiring year—satisfaction so natural, being the outcome of the beautiful consciousness of having performed his duties

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for full twelve months in a way that brought prosperity to the place; and self-satisfaction the greatest reward of nature to himself *cf.* Sa'di آں چناں زي که بعد مودن تو - همه گریاں بوند و تو خنداں (Live in a way that you may be smiling when you die while others may be mourning). Why not laughter then? The reasons are as follows :—

(1) Laughter indicates effervescence of youth and hence would have been unbecoming in the case of the old year, so serene and sober.

(2) The natural portion of regret must have been there to curb any tendency for laughter.

(3) The sentence is methaphorical; smiling stands for flower. We, too, speak of هنستے کیا هیں پهول جهڑتے هیں The few flowers of Autumn are therefore so aptly represented by the word 'smiling.'

Now remains the other fault, selfishness. "To twine a garlond for the new" removes it with surpassing beauty. The generous-hearted year lingers for no selfish purpose of his own, but only to 'twine a garland' for welcoming his successor, 'new year.'

Why is the old year so niggardly? Why does he not shower flowers? Why only a garland?

Carefully think over the reasons given below; how beautiful poetically as well as morally :—

(1) There are only some flowers, lingering like the departing year, not enough for showering; and 'the year' is content with tastefully making a garland.

(2) Showering is an act foreign to the serenity of age.

(3) 'Showering of flowers' symbolises that exuberance of youthful spirits which is short-lived and not permanent and abiding; while 'the labour of love' involved in culling choice flowers and preparing the garland denotes a far deeper, lasting and genuine aspect of love and joy.

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Now to sum up the poet's meaning without a metaphor: We have on the one hand an Autumn which has some charms of spring; while on the other the picture of the "New Year" with its new hopes rises before our expectant eyes. Is there a heart with emotions "so dead" that it will not feel the thrill of new hopes and joys when it sees the revered old year, whose beneficent sway for twelve months has enhanced the charms of the place, the trusty, faithful "old year" welcoming the "New-comer" with unusual joy and love?

This is how the jewellers of words set them in a beautiful necklace after they have tested every-one, so as to produce a piece of unrivalled beauty, and all with this the artlessness of the finest art.

The size of the article restrains him, or the author would have gladly analysed some verses of Urdu as well. At some future time he would avail the opportunity of showing to the gentle readers to what extent Naseem's simple verse:—

باقي ، باقي جو کچھہ ہو لے لے - ساقی باقی جو کچھہ ہو دے دے

satisfies this literary test. What to say of the choice of words; even their relative position in a great poet's verse has a charm of its own.

Now let us take up an illustration from the language which prejudice dubs 'vulgar.' Out of the great treasure-house of Hindi the beautiful string which is being presented to the reader is the first couplet of a common villagesong. Hindi poetry is generally so immersed in the hues of nature, and is so free from artificiality that to the people whose tastes have been perverted by something quite different, its very charms appear to be its defects. How can those that have not read Scott's ballads or Firdausi's Shah Nama, but have been accustomed to poetry with

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unnatural ideals, appreciate this simple line of Alha.

महुवे वाले बड़े लड़इया, जिनके बल को वार न पार

They will perhaps like Jami relish the metaphor of 'chewing almonds in describing the powdering of bones in a field of battle'. But we witness a happy change in the domain of literature as well. The ideals of Hindi and English poetry with their aims of 'holding mirror to nature' are supplying a new inspiration.

Let us now overhear the beautiful talk between Queen Mandodari and Ravana, the Great king of Lamka—

कहैं मदोदर सुनो लंकपत सिया न तेरे काम की हैं।
दै दे सिया को पिया यह प्यारी सीता राम की हैं॥

The poet is perhaps a villager and sings his 'native woodnotes wild' without even 'a little' classical study; for he uses 'Madoder' in place of the correct name of the great Queen *i.e.* Mandodari.' Leaving aside this very insignificant flaw, there is in it such a wealth of emotions that it is the barest truth to call it invaluable.

Let us take the first half of the line. Mandodari is one of the cream of Hindu womanhood known to history as पंचकन्या (the five virgins in the eternal purity of their hearts) and the very mention of whose names every morning is considered auspicious by a very large section. Now the husband of such a woman is going to perpetrate a sin, the very thought of which sends a shudder through the whole human frame of a God-fearing person. She is bent upon delivering him from the claws of such a horrible sin. The queenly wife with her penetrating sight of wisdom knows full well that in her husband there has always been the thought of dignity working in its aspect of self-respect, as a moral asset; while in another form, more frequently manifest of late, as pride of power, it has been sapping the very foundation of his character and conduct. This is

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the last infirmity of the noble minds according to Milton while for the weak ones it is the first and the last. The queen tries to attain her noble object by appealing to that very pride of power, and sense of self-respect; for her practical wisdom tells her that the success of the appeal is ensured much more; if we keep in view the feelings of persons appealed to. Hence in her queenly capacity she addresses Ravana as king with the respect due to a sovereign as such. This is why we hear of respect in **कहैं**; and this is again why Ravana is addressed as **लंकपत** (the lord of Lamka).

सिया and **लंकपत** : In order to heighten the effect thereof this beautiful antithesis of names is used. The smallest of her names **सिया** is used for Sita while a two-syllabled high-sounding name (in the words of Stevenson:- 'mouth-full of a name') suggesting the singular dignity of a monarch is used for Ravana. Is not the hint clear as day-light? Mandodari wants to suggest by this skilful contrivance of language that an insignificant woman like Sita is too low for a monarch even to glance at.

Not only this. Sometimes a poet, whom Dr. Rabindra Nath Tagore so aptly likens to the musical reed from the holes of which comes out many-toned voice of Divinity, writes things in which there is much more "than meets the ear": and of the beauties of which he, too, is not infrequently unconscious. Our poet seems to be a villager, and hence it may be quite probable that he never *consciously* meant to present to the listeners the excellent antithesis of meaning in the form of these two names. As I am told by many Samskrit-knowing friends 'Sia' means one born of a furrow: and Sita was so called because Janak found her in a field. How beauti-

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ful is then the contrast of her origin to the position of the lord of the Land of Gold (लंकपत) ?

Where the hemistich ends and we have to stop a moment before taking up the next, just there so aptly Mandodari too, needs a little pause to see how her appeal has worked, and to expect a response. But in the brief moment, probably even the first glance at Ravana's face brought home to her queenly intelligence with the rapidity of lightning the terrible reality that under the complete sway of his passion, Ravana has bidden adieu even to kingly pride and self-respect. A quiver of restlessness passed over her body. But the wise queen changes the manner of her endeavour and with an effort of despair puts her whole soul in trying her last weapon. For, is she not a Hindu wife trying to save her husband from a great sin ?

Even now in this period of degeneration, the Hindu wife stands unrivalled in the world so far as faithful service and self-sacrifice is concerned. [" Savitri spirit " in the beautiful words of Sarojini Naidu.] It is very seldom that she makes a request for her personal self based on a claim of her rights as wife. It is the last effort of Mandodari and she has yet to solve the difficult problem of her husband's deliverance from the thought of a great sin, while even her husband's pride does not come to her aid. It is then and only then that she asserts with all her force her wifely claims. Can one imagine anything more forceful than दै दे सिया को पिया in the beginning of the second hemistich ?

Is not this sudden change as beautiful as the breaking of a curtain on the stage ? In the twinkling of an eye, we see the husband in place of the king and the wife in place of the queen. Instead of कहैं of respect and formality we have simple दैदे with full force of her

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righteous wifely claims. At home and specially in such moments of intense emotion formal words are out of place. The tender word of पिया, the word which a Hindu wife reserves for use away from the ears of the world, and that too, in order to express her purest, sincerest and intensest love for her dear lord, clearly signifiies that now she passionately asserts her wifely claims and makes a pathetic endeavour to rouse the affection of her husband. There is a tinge of anger as well. She meant to say; "Wicked Ravana! I am your wedded wife. Why do you cast your eyes on another, while yet I am alive? What right have you to do it"? But the tongue of a Hindu wife, so worthy of worship, which never transgresses the bounds of propriety, cannot give expression to her thoughts in the harsh words suggested above, but uses the beautiful indirect expression यह प्यारी सीता राम की हैं (this lovely Sita is Rama's.) What a beautiful example of Euphemism! What loving reverence for Sita is embodied in प्यारी and हैं ('notice the sound force' पिया and सिया and the alliteration of पिया and प्यारी).

What to say of Behari, Tulsi and Sur when even the verses of even common poets are so full of charms? Is not Hindi or its literature fit for forming the subject of study even in the highest university examinations? Is it too much to expect that the Hindu University of Benares will lead the way by making this beautiful literature at least an optional subject in the Collegiate University courses of study?

I congratulate the Hindu University for its making Hindi a subject of study even upto the M. A. standard after the publication of this series of articles in Urdu in *Zamana* and in Hindi in *Prabha*. The other Universties, too, have recognized the merits of this language. The question of making

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it the medium of instruction is under the consideration of the Hindu University of Benares and it is hoped action will be taken in the near future.

[Several of these articles will be found in Hindi in the 3rd Volume of **तुलसी ग्रन्थावली** published by the Nagri Pracharini Sabha of Benares on the occasion of the three-hundredth anniversary of the great poet.]

N. B. I am rendering the articles into English in order that my appeal may meet the whole English-knowing world, irrespective of caste, creed and clime. My aim is to seek adequate recognition for Hindi language and literature, and specially for my favourite poet Tulsi, in the words of Professor Grierson " the poet " of the East and in the words of the great historian Vincent Smith—" the greatest man of his age, greater than even the Emperor Akbar." (I am quoting from memory.)

CONTEMPORARY THOUGHT REVIEWED.

SHRI SHANKARACHARYA ON SHUDDHI.

One may or may not agree with every little detail of Dr. Kurtkoti's speech, delivered at the conclusion of Miss Miller's conversion, yet the trend of the utterance will be found of interest by all interested in Shuddhi. It was the Arya Samaja that, for the first time in modern days, flung open the doors of Hindu Society to those born non-Hindu, and it was the Arya Samaja, in which the opinion was divided as regards the propriety of converting Miss Miller. Some objected to the performance of this ceremoney as a step preparatory to her marriage with Maharaja Holkar who has already so many wives, and whose

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record as a married man is nothing to be proud of. The position of the dominant section of the Arya Samaja was that of opposition to the performance of the rite. No Arya Samaja or Arya Samajist worth the name made her, as Shri Shankaracharya says, they did make, an offer of conversion. We wish the advent of Sharmishtha into the Hindu fold had no dark phase of polygamous motive attached to it. Then, perhaps, it would not draw the attention which in the present case it has drawn. Conversions there have already been. This last instance carries with it the blessings of a Shankaracharya, whose speech, coming from the source it does, marks a new departure in the religious outlook of orthodox Hinduism.

We are meeting here today under the shadow of a great event in the history of the Hindu Dharma. The admission of Miss Miller to Hinduism is a historic event and you all have witnessed the great enthusiasm which marked the ceremony this morning. It has given me the greatest pleasure to have admitted her to the Hindu faith. It may seem to you the most unprecedented thing. For generations the gates of Hinduism have remained shut in the face of those who have sought its portals. Yet it is no new thing. The gates of Hinduism from the earliest times had been opened to all new-comers, but for some extraneous reasons these gates had been closed, and the most powerful reason was the loss of independence of Hindus. Owing to their position of dependence the Hindus had been forced to close up their ranks and limit their sphere to those who had already been Hindus. But today's function marks the re-opening of the gates once more to all who seek its portals in a sincere spirit of conviction.

A FAR-REACHING EVENT.

It is a far-reaching event whose effects you may not be able to realise, but future generations of Hindus will have every reason to be proud of our achievement to-day. It restores once more to the Hindu faith the elasticity and tolerance which were characteristic of it. It opens the path to all seekers of a cosmopolitan religion, and enables them to follow its great truths without violence to their conscience.

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There is no doubt that there is need of a true and tolerant religion all over the world and at such a time as this to keep the doors of such a great faith shut against foreign seekers would be to pursue a course of moral and spiritual disaster, and to deny to the world the solace of a true religion.

UNIVERSAL RELIGION.

In this connection I may refer here to a visit that a German professor, Dr. Otto, paid to me recently. He said to me how great was the need of a universal religion acceptable to all embracing the essentials of all religions in this world, less dogmatic and more humane, and he propounded his ideas in a manner that was bound to carry conviction. But I pointed out to him that there was already such a religion ; only that its essentials had not been properly appreciated. Hindu Dharma is the most broad-based religion containing some of the highest truths that are required to make religion acceptable to the great majority.

Viewed from this stand-point it is hardly necessary to stress unduly the urgency of Hinduism once more being made a living and growing organism. Judged from this point of view the Shuddhi-karma of Miss Miller which was performed this morning is full of greatest meaning to Hindu faith. Though it may seem a small affair to some of you who are apt to connect it with an individual and view it from different stand-points, I am fully convinced that it makes the beginning of a new era for Hinduism. The event has to be considered from four main points (1) the Philosophic, (2) Dharmic, (3) Historical and (4) Pragmatic or practical.

DIFFERENT VIEW-POINTS.

I shall deal with these in their order. From the philosophic stand-point the ceremony that we have witnessed to-day is a matter of great rejoicing to me. It shows the inherent greatness of Hindu philosophy, for the simple reason that it marks out the Hindu faith from other faiths. It may not generally be known that all the religions do not rest for their support on their philosophies. This accounts for the fact that some religions are called revealed while others are known as inspired. The Bible says : " Love thy neighbour like thyself." The Bhagwad Gita enjoins the same truth. But

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why should one look upon others as oneself ? The Bible does not answer this question. Why should one do so ? That is because it is essentially non-dualistic and Christian philosophy is dualistic. There is no philosophy in the world which is non-dualistic except the Vedic one. So other religions have to look to Vedic Philosophy for their support. Besides other religions maintain that the world was created by God. But Hinduism teaches us to look upon the world as God. It is no wonder that such a faith as ours should make a powerful appeal to others or that Miss Miller should have been attracted to Hindu philosophy.

SHUDDHIKARMA AND ITS SIGNIFICANCE.

There are some to whom Shuddhikarma may seem inconsistent and contradictory. But these are people who look upon Hinduism in a restricted sense. And because of this they hold that Hinduism is not a proselytising religion and that it cannot take new recruits. But such a view is an erroneous one. A discerning eye will readily see that the Hindu faith far from being so narrow and limited is capable of absorbing new forces and withstanding new shocks. Some people ask what is your spiritual authority for admitting foreigners. If I may answer a question with another question where has Vedic Dharma recognised the existence of other religions ? There is a Vedic text which clearly says that Dharma is foundation of the entire universe. Vedic Dharmra embraces all points essential to human welfare, and it is therefore natural that it should cover everything conducive to the well-being of world. All other faiths are obviously extensions of isolated creeds comprehended within the limits of Vedic Dharma. For instance Christ enlarged upon the tenets of peace while Mohammad selected the creed of aggressiveness as the governing factor of its creed. In the same way of other faiths as for instance Jainism which lays stress on Ahimsa or non-violence. There is no need to enlarge upon this side of the matter. But Hinduism contains all these truths which are scattered among many religions and all faiths. It enjoins upon its followers to act according to special conditions keeping in view the welfare of the world and promotion of the brotherhood of man as the sole aim of their faith. This is not all. Christianity teaches that God is

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impersonal. Hinduism does not deny that God is impersonal. But at the same time it recognises that God is super-personal meaning thereby that He can be personal without losing His omniscience and omni-potence.

TOLERANT HINDUISM.

Thus you will see that Hinduism does not oppose those who hold the belief that God is impersonal nor do they exhort those who believe in His personality. People are free to offer worship to Him in His personal aspect. It is clear that Hinduism shows the greatest tolerance for both schools of thought—those who recongnise the personal conception of God and impersonal character that is attributed to Him. So there is nothing which is opposed in reality to Hindu Dharma or which does not fit in with its conception of Universe. There is about it no sense of difference in regard to Dharma. But those who think that the part is the whole may be taken into the fold of those who regard part as the part and the whole as the whole. At the same time Hindu faith affords the broadest platform to all those who possess different talents and wish to contribute to the sum total of human happiness and the perfection of their faiths.

DHARMA ENLARGES FAITH.

Therefore to admit Christians or Mohammadans to Hinduism is not to ask those who seek it to give up their faiths but rather to enable them to enlarge their outlook and widen their horizon and live a broader and more tolerant life doing what lies in one's power to promote the happiness and the content of the world. That is in short the essence of Hindu Dharma.

HISTORY OF CONVERSION.

Now as to the Historical aspect of conversion or Shuddhi there are innumerable instances of the admission of foreigners to Hinduism. From the time of Mahabharata to the time of Asoka and Chandragupta and even almost to the times of the Mogul invasion there have been many number of instances of such conversions. You might have heard about Arjuna's marriage with Ulupi and Ulupi according to modern historical research has been recognised as an American woman. Then there is Kanva Muni who, Bhavishya Purana relates, went to Egypt, brought 10,000 recruits and had them

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taken into Hinduism and absorbed within the four Varnas. It is related of Jaratkaru Rishi that he married a Naga Kanya and treated her as his Dharama Patni. Nor can a reference be omitted to Asoka and Chandra who married foreign wives after converting them to their own faiths. There are innumerable inscriptions and coins and literature extant on the subject and these are published and some of these researches have been embodied in recent publications of Indian Antiquary.

IMPORTANCE OF EVENTS.

From the practical point of view it is hardly necessary to emphasise the importance of the event. Too much stress cannot be laid on the significance of the admission of Miss Miller to the Hindu faith. Some difference of opinion has been expressed mainly on account of the possible sequel to the Shuddhikarma. Some people have taken strong exception on the score that Miss Miller is to be married to the Maharaja Sir Tukajirao Holkar. I have no wish to discuss this aspect of the matter which is purely personal to the parties concerned. The most important consideration would be the admission of a seeker who wants to be taken into the Hindu faith out of her or his inborn conviction and admiration for the faith. It cannot be denied that the ultimate intention has been bearing on the question, but the question cannot be solely determined on that ground alone nor can be allowed to reflect a sense of responsibility. I want those who are objecting to the conversion on the ground of the proposed marriage to consider whether a doctor would be justified in refusing medical aid to a sick man on the ground that if the man is restored to health he proves dangerous to the society. That is no concern of a true doctor. His business is to give all the best assistance to his patient and leave the consequences to take care of themselves. If the man proves dangerous there are other agencies to take note of it and deal with it. Such should also be the attitude of all informed persons concerning the admission of foreigners to Hinduism if they seek it in a true spirit of devotion and sincerity.

The position to-day in regard to Miss Miller's conversion is not much different. She has conceived a great regard for Hinduism and has expressed a sincere desire to be admitted to that faith. Is it

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just or fair, I ask, to refuse her the solace of a faith which has appealed to her powerfully and evoked her intense admiration ?

Exception has been taken on the ground that these mixed marriages should not be encouraged and the conversion of Miss Miller is said to be the encouragement in that direction. It is difficult to endorse the view though one may be inclined to sympathise with the doubts entertained by these people. It seems to me that there is some confusion of thought and a difference between this case and other cases. Here is a woman who sincerely desires to be taken into her new faith and it seems to be unfair to deny her the opportunity. The matter has to be judged on its own merits free from any preconceived notions or prejudices and it is no less important to bear in mind the fact that Miss Miller has given a categoric undertaking that she would remain true to her new faith and maintain its truths. In view of this if any undesirable consequences follow from such conversions, society would be able, I am sure, to deal with these cases. But I do not think that anyone would be justified in shirking responsibility from an apprehension of future trouble.

DUTY OF THE GURUS.

It is the only duty of God, Dharma and Gurus to show the path of light to all who seek it. But if they abuse their opportunity, there are other means by which the consequences can be countered. Some people have expressed their apprehension that this conversion has been effected for fear of the parties concerned embracing some other religion such as Mohammadanism, to facilitate their aim being achieved. But such apprehension is unfounded. I have entertained no such fears. The only apprehension that I have had is that I might be failing in my duty towards Hindu Dharma if I did not act in the manner I have done.

A PERSONAL VIEW.

Apart from all this I have had occasion to discuss with Miss Miller her real views and I am glad to say that the impression I derived from her conversation is that she is sincere and earnest in her desire to be admitted into the Hindu faith. You will remember

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that she had received voluntary offers of conversion to Hinduism from various institutions such as the Arya Samaj, Satyashodak Samaj and Hindu Sabha, but she was determined that, if at all, she would be admitted into the Hindu faith in a regular manner by this Pith and none else. And that shows the earnestness of her purpose. As I have said already, she has unequivocally declared her desire to remain true and constant to the Hindu faith and it is my sincere hope that she will conduct herself in a manner that will remove all prejudices and win the confidence of the brothers and sisters of the faith which she has of her own free will and choice selected for herself. It is also my earnest hope that the event will be justified in every way and ultimately conduce to the glory of the Hindu faith and its emancipation from its thraldom of ages. I am glad to announce here for the information of every one of you that I have bestowed upon her the name of Sharmishtha and I am confident that our new Sharmishtha will prove in every way worthy of the honoured name she bears from now.

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THE WORLD OF BOOKS.

A Study of Shinto, the Religion of the Japanese Nation. By Genchi Kato, D. Litt.

The author has summarised in this volume the substance of his lectures on the subject, which he has for a number of years been delivering in the universities of Japan. Under the influence of European theorists he assigns every superstition to past ages, and every intellectual and ethically sublime conception in the realm of religion to later evolution. This chronological setting, which appears to be an obsession of western orientalism, apart, we have, in this book, given side by side, both the lower and higher sides of Japanese religion. The following quotations from Shinto scriptures will at once strike the reader as reproductions in Japanese, as it were, of ideas from the Vedas :—

So Urabe-no-Kanekuni says :—

" E'en in the single leaf of a tree,
Or a tender blade of grass,
The awe-inspiring Deity
Manifests Itself "

(Kanekuni-Shinto-Hyakushu-Kasho.
Z. G. R. k., vol. III, p. 699.)

The oracular utterance ascribed to the Awaka-Daimyojin breathes the same spirit :—

" Behold the azure sky,
The mighty vault o'er all ;
While here the softly blowing breeze
Swaying the myriad pine-wood leaves
Plays Nature's own sweet air,
In Nature, God's glory shines,"

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The Buddhist priest Tada-Kosen of the 19th century says of the pantheistic aspect of Amaterrasu-Omikami :—

" Spring flowers and autumn leaves !
Emanations all are they
Of that bright light divine,
By Heaven's radiant Godless shed
Upon this Earth to shine " !

In the poem of the Emperor Kokaku (1771-1840) we read :—

" The vital food of which we daily eat,
No less the raiment that we don, so fine,
And e'en the smallest motes our eyes that meet—
All own the governance of Law Divine " !

The Shinto theologian Tachibana-no-Sanki of the Tokugawa Regime also says :—

" In each of the three wondrous worlds of life—
The past, the present, and that yet to come—
The first before our birth, the second now,
The next to open when we breathe our last—
Through all are we maintained by Grace Divine " !

The Affinity Between the Original Church of Jesus Christ and Islam. By Al-Haj Lord Headley. Published by the Trust for the Encouragement and Circulation of Muslim Religious Literature, The Mosque, Woking. Price 2 shillings.

The title of the book would prepare the reader for results of deep research into the original teachings of Christ with which the similarity of the teachings of Islam may have been pointed out. In one chapter alone an attempt has been made to show that most of the conventional part of modern Christianity is a continuation of Mithraic superstitions. The positive teachings of Jesus, which the Prophet Muhammad came either to restore to their original purity or else to improve upon, are nowhere so much as touched upon. Islam is first given out to be 'a

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religion possessing some six hundred years of additional enlightenment' (p. 11,) and at a later page (p. 86.) his (Christ's) religion, 'purged of fallacies by making a clean sweep of the man-made dogmas. These 'man-made dogmas' are later innovations. Is 'additional enlightenment' simply an expurgation of these innovations, or is it an improvement on the original religion of Christ? The Quran assigns to Adam, the first man, or perhaps men, a perfect religion—' names of all things.' Yet this neo-Muslim must subject his primitive ancestor to a state of ' pathetic simplicity, surrounded with things he could not understand.' He must see his ' poor savage ancestor ' groping about ' his way.....in company with prehistoric animals,' and let him have a glimpse of true religion after a painful process of long intellectual evolution. Why at the Quran, this evolution, or else possibility of textual interpolation, and a natural consequence of it, a new expurgatory dispensation, should stop, is a mystery.' Has God grown wiser or has evolution lost its capacity of further progress ?

Lord Headley rightly objects to the Christian dogma of original sin. But is not that same story of Adam's fall re-iterated in the Quran ? How does Islam explain the origin of sin ? As long as the postulate of creation out of nothing is upheld in Islam, the first seed of sin, as of everything else, must be God who alone is beginningless. Predestination, and arbitrary allocation of pleasure and pain, are logical sequels of the doctrine of creation.

Lord Headley does well to make salvation depend on actions of men and not on their lip-profession of a creed. But that is not traditional Islam. For his neo-Islam he takes the cue from Modernist Christianity. A more

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appropriate title for his book would be 'The Affinity between neo-Islam and Modernistic Christianity,' both of which owe a great deal to the theological and metaphysical teachings of the Arya Samaja. We welcome this new interpretation, forced as it is, as leading ultimately to a unification of the religious outlook of various churches.

Buddhist Ideals. By Kenneth Saunders. Published by the Christian Literature Society for India, Madras.

This is an appreciative study of Buddhistic scriptures. Were it not for a forced attempt to emphasise at every point the imaginary superiority of Christian teaching in that behalf, the book would form interesting reading. The author looks upon Buddha as a precursor of Christ. He finds in his teachings imperfections, which a little reflection would show, are a figment of the author's own brain. An appendix contains a summary of answers to questions circulated among missionaries in Ceylon. They disclose the real purport of the book, which is not quest of truth, but pushing Christian propaganda.

The Cross in the Crucible. By Sukumar Haldar, Ranchi. Price Rs. 5-0-0.

The author is already known to the readers as the writer of 'The Lure of the Cross.' This book continues his critical examination. For the modern exploitation of non-Christian peoples by Christian nations he holds Christianity directly responsible. The Portuguese invasion on India, for instance, writes he, was authorised by the Pope. The author of 'The Religions of India,' a lecture delivered to the Victoria League, is quoted as having written, 'A long start was obtained by the Portuguese who relied, as lawyers say, on a Donation of the Pope, in return for which they were pledged to establish Christianity in India.' For the Pope, as the vice-regent

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of God on earth, was the master of the whole world. The stories of prophets and saints of the Old Testament are shown to be direct encouragements to crime and sin. Emerson is said to have told the Calvinists :—'I agree with everything you say, with one small exception—your God is my devil.' The history of some of the gross malpractices and horrors, of which the Church of Christ has been guilty, is alluded to in brief to show that the maladies of the pagan world demand some other panacea than the acceptance of the Christian creed.

EDITORIAL REFLECTIONS.

THE GURUKULA ANNIVERSARY.

The anniversary of the Gurukula held during the last Easter holidays was the first Gurukula Mela celebrated on its new site, situated this side of the Ganges. A city of tents had been set up by the combined labours of M. Raghubar Dayal and Pandit Chandramani, and thousands of people had collected on the very first day of that holy festival, sacred to the Goddess of Learning. A walk along the bank of the canal running close by the site of the Mela, both during moon-lit nights and in the pleasant April mornings, opened vistas of fascinating scenery to the sight. The rows of hills in front, rising higher and higher as they gradually loomed into view in the distance, were nature's irresistible lure, which the verdure that clad them made the more enrapturing. The murmer of the water flowing by the side of the huge concourse,

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drowned in day time by the din of pilgrims, was in the night distinctly audible. Whatever the theme which the song of the stream celebrated, it struck a note of endless longing in the heart of the hearer, and its tune which knew no break, by its prolonged sweet symphony sent him to sleep. Lay eternal borne on and on by the Ganges of Time!

The anniversary was a series of conferences, symposiums, songs, speeches, lectures, sermons. Pandit Buddhadeva Vidyalankar who presided at the Samskrit Sammelan read a short address in Samskrit which reminded the audience of the good old days of India's youthful vitality when this language of gods was a living human vehicle by which chiselled human thought found exquisitely chiselled expression. The National Education Conference over which Dr. Zakir Hussain, Principal, Jamia Millia Islamia presided, passed resolutions recommending the adoption of a national system of education by all communities in India. An inter-university debate was held on Imperialism, in which students of Jamia Millia won. They carried away the trophy, which was a Silver Swan, named after the august founder of the Gurukula, Shraddhananda Hamsa. The small pretty speech in which Dr. Zakir Hussain expressed his joy over the victory of his pupils stirred deeper, more pathetic feelings than such victories generally arouse. He said the victory was to him a source of joy not because it was the victory of his boys, but because it secured to his university the Swan which bore the name of Swami Shraddhananda of beloved memory. Unfortunately the name of his community was associated with the murder of that illustrious martyr. He would place the Shraddhananda Hamsa in a conspicuous place in his Jamia, where every Muslim would do homage

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to the memory of the great *Shahid*, and thus atone for the sin committed by an abject follower of the noble faith of Islam. Doctor Zakir Hussain, with his unassuming manners, his sincere simplicity, his assimilated learning, and his deep-rooted love of his country and religion, made his mark in the whole assemblage as a man of few, but chosen and apposite, words. He appeared to drink every word and indeed every motion of the speakers and performers in that huge Mela. He had come to appreciate and learn, and what harm to him if incidentally he happened to teach and impress.

At the Sarva Dharma Sammelanam Revd. Ali Bakhsha read his paper on behalf of Christianity to show in what respects the teachings of his faith ran parallel to those of other faiths. Pandit Chamupati and Acharya Ramadeva represented the Arya Samaja. Bhai Indra Singh emphasised in his address the points of contact between Sikhism and the Arya faith. A Jain gentleman represented Jainism. Swami Vedananda Tirath presided over this Sammelan. At the conclusion of this conference a Christian preacher was, according to a previous arrangement, given permission to raise objections against *Shastric* validity of *Shuddhi*. Pandit Buddhadeva Vidyalankar established on the authority of the Veda that conversion of non-Aryas was not simply a right but a bounden duty of Aryas.

Under the presidentship of Mr. Javahar Lal Nehru, a discussion was held on the Madras Congress resolution on Hindu-Muslim unity. The president in his concluding remarks elucidated the position of the Congress, and recommended its acceptance by the public at large as the only practicable expedient step that can be taken at the present juncture.

The Dikshanta Samskara was a highly impressive

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ceremony, which contains, as in an epitome, the soul of th whole Gurukula movement. Twenty graduates were o this occasion given the various Gurukula degrees, and vested with University robes. The Acharya read to them the immortal Upadesha of the Taittiriya Upanishad, interspersing it with his lucid commentary which, with its heart-felt pathos, went into the hearts of the whole audience. The Convocation Address of Principal Vaswani was a brilliant vindication of the Gurukula ideals. As he, towards the end of his speech, exhorted the new graduates to take upon them the vow of service and sacrifice, he appeared to be himself lost in the forceful appeal of his message. Words fell from him as sparks of fire. He stood on the pulpit as an inspired apostle of love and service. Of the many benedictions, of which the new *snatakas* were recepients, that given by Doctor Zakir Husain was a modest, but forceful plea for making religious propaganda, for which the Doctor believed, the Gurukula had pre-eminently prepared its pupils; a bond of unity between the communities, not at all a bone of contention. Pandit Vishvambhar Nath, who in the absence of the President of the Arya Pratinidhi Sabha was acting as Chancellor, closed the ceremony with his high-pitched speech, emphasising the organic oneness of the whole human family. The suffering of one member was in reality the suffering of the whole organism, while the healthy growth not of one single part, but of all parts simultaneously, could alone in hard fact, be the growth at once of all parts collectively and of each part singly.

The Acharya's appeal for funds was followed by a spontaneous pouring in of funds. At a later sitting the total collections made were announced to amount to a lac and a half of rupees in cash and about half a lac in

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PROSTITUTION.

(i) (*a*) This Conference considers that the brothel is the chief ally of the procurer and the pimp, and without it, it would be practically impossible for them to carry on their nefarious trade. It further enables them to ill-treat, torment and to exert an overpowering influence over their victims. (*b*) This Conference while expressing its gratification at the action taken by the Government of Bombay and the Bombay Legislative Council for passing the Bombay Prevention of Prostitution Act of 1923 and the Children Act of 1924 is of the opinion that the evils of commercialised vice will not be adequately tackled unless (i) brothels are made illegal and (ii) steps are taken to remove the tolerated vice district in the City. (*c*) This Conference recognises at the same time the material difficulties in the way of suppressing brothels immediately. It, therefore, recommends that the policy of closing the brothels should be carried out by gradual stages, within a period of three or five years. It is further of opinion that the existence of brothels in crowded residential localities and on the main tram routes and in the vicinity of schools, is detrimental to the morals of young persons in so far as it leads to the immature arousal of the sex interest in children and young persons. Moreover it gives a glaring gratuitous advertisement to the haunts of commercialised vice. (*d*) Therefore this Conference recommends that Government be moved to take action in this matter by introducing necessary legislation and also to deport all foreigners openly practising prostitution in the City. (ii) This Conference also recognises the necessity for imparting knowledge about the facts of life (sex hygiene) and the intimate relationship between Prostitution and venereal disease. (iii) This Conference advocates the abolition of certain customs such as Devadasis which lead to this evil. Proposed by :—Mr. H. W. Bryant, Seconded by Dr. Miss Jerbanoo Mistri, L. M. & S.

INTERNATIONAL TRAFFIC IN WOMEN AND CHILDREN.

This Conference records its appreciation of the work of the League of Nations in appointing a Body ofExperts on Traffic in women and children. The Report recently made public of their investigation in 28 countries is a revelation of the scope and extent of the Traffic in the West and of its relatedness to Eastern Countries. This Conference records its satisfaction that 23 out of 42 countries who are members or non-members of the League of Nations have abolished licensed houses. In view of the world significance of this evil, and the necessity for co-operative measures to root it out, this Conference earnestly requests the League of Nations to extend the Enquiry of the Special Body of Experts to India. Proposed by :—M. Kanji Dwarkadas, M. A. Seconded by :—Dr. P. N. Daruwala, Bar-at-Law.

VILLAGE WELFARE.

(*a*) This Conference is of the opinion that with a view to attain effective village reconstruction it is desirable that life in every village should be gradually ameliorated and advanced through such agencies as Village Planning Societies, Village Social Service Leagues and Co-operative, Literary and other Societies and Leagues.

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(*b*) A net-work of such Societies and Leagues should be spread out all over the Presidency controlled by one Central Board so that rural life might become a unit in the process of the growth and development of our Indian Nationhood thus yielding the greatest good of the country from every utilitarian point of view. (*c*) This Conference commends to the notice of the public and Government the experiment in Rural Welfare Work carried on by the Deputy Commissioner, Gurgaon District, for the last six years, and suggests that experiments on similar lines be instituted in consultation with prominent rural workers in the Presidency. Proposed by :—Mr. A. V. Thakkar, L. C. E. Supported by :—Mr. R. K. Dadachanji.

UNEMPLOYMENT

"This Conference urges that effective measures be taken for relieving unemployment by the following amongst other methods. (*a*) By organizing efforts so as to help boys towards the end of elementary and secondary grades of education to make a choice between further training and entering on a practical career (suitable to the brains and means of the boys) so as to provide for suitable bifurcation, by means of vocational training, at the right stage and prevent overcrowding in the literary, legal and medical institutions and professions. (*b*) By introducing and developing cottage industries in every District. (*c*) By establishing employment exchanges in industrial centres, launching schemes of unemployment insurance, framing programmes of public relief works for periods of trade depression and other measures." Proposed by :—Mr. F. E. Bharucha Seconded by :—Dr. T. C. Khandwala.

PROHIBITION.

(*a*) This Conference appreciates the declaration of the Bombay Government for total prohibition as the goal of its excise policy and urges that with that end in view all intoxicating drink and drug shops be abolished, inspite of financial loss caused thereby, as early as practicable. (*b*) This Conference draws public attention to the still existing menace of the liquor traffic in western India, to the large proportion of hard-earned money spent on liquor by the working classes and to the close relation obtaining in so many cases between alcohol and prostitution as well as to other evils moral and social and appeals to the public to work in every direction to urge upon Government the necessity of carrying out of the above policy and so remove this great evil and social temptation. (*c*) This Conference, while recording its gratification at the fifty per cent, reduction in the consumption of country liquor in the Bombay Presidency during the past five years, urges upon the Government the imperative and immediate necessity of embodying in a definite statute an uninterrupted continuation of rationing as would yield a five per cent annual decrease in the liquor supplied to the people of towns and ten per cent. to those of rural areas.

(*d*) This Conference also urges upon the Government of India the necessity of bringing its policy in regard to foreign liquor in line with the policy of prohibition in the Presidency until such supplies are terminated. Proposed by :—Mr. D. D. Gilder, Seconded by :—W. E. D. Ward, B. A.

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